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A
PLAINE EX-
POSITION OF THE

Articles of our faith, by short Que-
stions and Answers, for the vn-
derstanding of the simple.


Gathered by *Arthur Dent* Minister of
the word of God: especially for the bene-
fit of his owne flock: who having taught his people
these points, is careful that they all may learne
them: To this end, that euery of them
of his charge, may be able to giue
a reason of their faith.



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A plaine exposition of the Ar-
ticles of our faith by short que-
stions and answers, for the
understanding of
the simple.

Q.  Hat doe the articles of our
faith containe in gene-
rall?

A. **T**wo things.

Q. Which be they?

A. **W**hat wee haue to beleue touching
the Trinitie, and what touching the
Church.

Q. How many articles doe concerne
the Trinitie?

A. **T**he first eight.

Q. Howe manie doe concerne the
Church?

A. **T**he foure last.

Q. Recite the articles of the faith.

A. *I beleene in God the Father Almighty,
&c.*

Q. Why doe you say I beleene, and not
we beleene?

A. **B**ecause euery man must bee saued
by his owne faith, and not by another
mans, Gal. 6. 5.

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Q. May

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Q. May not one man receiue benefit by another mans faith?

A. Yes, in the things of this life, but not otherwise. Math. 8. 13. Math. 9. 2.

Q. How is this word *beleene* to bee vnderstood?

A. Of a liuelie, and iustifying faith: Ioh. 12. 46.

Q. What is your reason?

A. Because a dead faith cannot trulle lay hold of those things which are to be beleueed touching the Father, the Sonne, and the holy Ghost. Iam. 1. 6.

Q. What doth this word *God* imply?

A. The Lord, the Lord strong, tall, mercifull, slow to anger, and abundant in goodnesse, and truth, &c. as Exodus 34. 6. where the name of God is proclaimed.

Q. How many persons bee there in the Godhead?

A. Three.

Q. Which be they?

A. The father, the son, & the holy ghost.

Q. Are these three persons distinct in themselues?

A. Yea, as appeareth in these words:
Go baptise all nations in the name of the
Father,

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father, the Sonne, and the holie Ghost:
Mat. 28. and againe, Mat. 3. 16. Ioh. 14. 26.

Q. May they not be confounded, as the
Father to bee the Sonne, and the Sonne the
holie Ghost?

A. In no wise: for that hath been the
heresie of many.

Q. But tell me, I pray thee, is the God-
head all one, and cannot be diuided?

A. Yea truly: for the Scripture saith,
There be thre which beare record in hea-
uen, the father, the word, & the holy ghost,
and these thre are one: 1. Ioh. 5. 7.

Q. Tell me further, is euery person by
himselfe God?

A. Yea truly.

Q. Then it seemeth there should be three
Gods.

A. Not so: but this is a mysterie which
in this life we cannot attaine vnto.

Q. But may it not bee somewhat sha-
dowed vnto our senses?

A. Yes verily: for wee see that a foun-
taine of water, the filling vp of it, and the
running out of it, although they be diuers
things, yet indeed are all one.

Q. Are all the persons in Trinitie of
equall

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equall greatnes?

A. *Yea.*

Q. Is not the Father greater than the Sonne, nor the Sonne greater than the holy Ghost?

A. *No*, but they are all alike equall: alike eternall, alike essentiall: Math. 28.19.

Q. What doth this word *Father* note?

A. The first person in Trinitie.

Q. Why is he called Father?

A. In two respects, first, in respect of his sonne Christ, which is his natural and onely begotten sonne: secondly, in respect of vs which are his children by adoption and grace. Ioh. 1.14. Eph. 1.2. 1. Pet. 1.17.

Q. Why is God said to be almightie?

A. To distinguish him from the heathen gods which haue no might. Ier. 10.11. Psal. 115.3. 1. Cor. 8.5.

Q. Why else?

A. Because all things are gouerned by his prouidence. Act. 17.25.28.

Q. Doth Gods prouidence stretch to all things in heauen, in earth, and the sea?

A. *Yea*, even to the Sparrowes and haire of our head. Matth. 10.29.

Q. Doth nothing come to passe by for-

ture

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ture or good luck?

A. Nothing truly.

Q. What say you then to these speeches?
God send me good fortune: giue me good
lucke, and cast me into the sea.

A. They be prophane, and Heathenish
speeches denying Gods prouidence.

Q. May a Christian reape any comfort
of this, that all things come to passe by
Gods meere direction?

A. Verry much truly, for when Gods
hand is vpon vs by sicknes, pouerty, dan-
ders, or any other crosse whatsoeuer of bo-
die or minde: it is a comfortable medita-
tion to think, this is not by chance or hap-
hazard, but it is God our heauenly fathers
doing, and therefore that we flie t^o him by
prayer, & seek to be reconciled vnto him by
true & vnfained repentance. 2. Sam. 16. 10.

Q. If all things come to passe by Gods
prouidence, then is his prouidence also in
euill actions.

A. It is so, and what of that?

Q. If it be so, then God is the author of

That followeth not, for God is the
author of the action, but not of the euill in

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the action.*

Q. What reason haue you for that?

A. This: there be diuers workers euen in euill actions, as God, the Diuell, and wicked men, which he useth as his instruments. Now the euill of the actions, is in the instruments, and not in God: for the actions of themselves as they come from God are good, because hee directeth euery thing to the praise of his mercie, or his iustice: Abac. 1. 12. Exod. 9. 16. Rom. 9. 17. Act. 4. 28.

Q. Shew this yet more plainely by example.

A. The carrying of the children of Israel captiue into Babylon was euill as Nabuchadnezzar did it, for hee respected nothing but the satisfying of his malice against Gods people: but yet good as God did it, for he respected the good of his people in humbling them vnder the crosse for a time, and his owne glorie in working out their deliuerance.

A. Let mee haue one plaine example more to prooue, that God and the Diuell worke together, in one and the same action.

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A. In the second booke of Samuel and foure and twenty chapter, it is said that God moued Dauid to number the people: but in the first booke of Chro. chap. 21. It is said, that Bathan prouoked Dauid to number them: so that heere we see God, and Sa- than both together in one action, but yet to diuers ends, as hath been shewed.

Q. Well now I am satisfied in this point, let vs proceed and tell me what is meant by this, that God made heauen and earth?

A. By heauen and earth are vnderstood all things in heauen and earth. 2. Reg. 19. 15. Act. 4. 24.

Q. By whom, and in whom hath God made heauen and earth?

A. By and in his Sonne Ch:ist. Ioh. 1. 1. Hebr. 1. 2. Hebr. 11. 3. Col. 1. 16.

Q. God hauing created all things, doth hee cease to gouerne the things, which hee hath once created?

A. No, for God rested the seuenth day from creating, but not from gouerning. Ioh. 5. 17.

Q. If God hath created all things, then also he made the diuels?

A. God indeed created them, but yet not
diuels

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diuels but Angels of light. Col. 1. 16.

Q. How then became they diuels?

A. By their fall.

Q. How proue yee that they fell?

A. Out of the sight of Iohn, when Christ saith, he abode not in the truth: therefore it followeth he was in the truth.

Q. What other places haue you to proue the fall of Angels?

A. S. Peter saith that God spared not the Angels, that sinned, &c. 2. Pet. 2. 4. Iude saith, the Angels which kept not their first estate, &c. and Iob saith he found folly in his Angels: Iob 4. 18.

Q. What was the cause of the fall of Angels?

A. We must not curiously search that, because it is not revealed.

Q. Did God make man also?

A. Yea.

Q. Whereof did he make him?

A. Of the dust of the earth. Gen. 2. 7.

Q. Was his soule made of the dust of the earth?

A. No: for of his soule, it is said, God breathed in his face the breath of life: Genesis 2. 7.

Q. k

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Q. It is said, that God created man in his owne likenesse, how is that to be vnderstood?

A. Of the gifts, and qualities of the body, and mind, wherein hee did resemble God.

Q. Which bee those qualities and gifts?

A. Righteouines, and true holines, perfect knowledge of God, in perfect both vnderstanding, and keeping of the law which was written in his heart: Cor. 3. 10. Eph. 4. 24.

Q. How was this glorious Image of God lost?

A. By the fall, and disobedience of our first parents.

Q. By what meanes did they fall?

A. The diuell in the serpent beguiled the woman, and shee intised the man, and so they sinned. Gen. 3.

Q. What followed vpon this?

A. The very fouds of Gods wrath, and all misery brake in vpon vs all: sinne entered into the world, and together with sin came death, and the curse of God vpon all mankind. Rom. 5. 12.

Q. Now

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Q. Now that you haue shewed me how we were all lost, & by whom: shew me also how this losse is recouered, and by whom?

A. This losse is recouered through the infinit mercy of God, and that only by the meanes of his Sonne Christ. Rom. 5. 19. Ioh. 3. 16.

Q. Where is this shewed?

A. In the six articles following.

Q. What do they generally teach?

A. How, and by what meanes Christ wrought our redemption.

Q. What do this name Iesus signifie?

A. A Saviour.

Q. Why was he so called?

A. Because he should saue his people from their sinnes. Matth. 1. 21.

Q. What doth this name Christ signifie?

A. Anointed.

Q. Whereunto was he annointed?

A. To the three great offices, of King, Priest, and Prophet. Esa. 61. 1. 2. Luk. 4. 18.

Q. Were these three kind of persons wont to be annointed in old time?

A. Yea, as it appeareth in the Scripture. 1. Sam. 10. 1. 1. Reg. 1. 39. Exod. 30. 30. Leuit. 8. 12. 1. Reg. 19. 16.

Q. With

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Q. With what ointment were they annointed?

A. With materiall, and common ointment.

Q. What did ointment signifie?

A. The graces and gifts of Gods spirit.
Ioh. 12. 27.

Q. Why were Kings, Priests, and Prophets annointed, rather than any other sort of men?

A. Because the weightinesse of their calling, did most of all require it.

Q. Was Christ annointed with materiall oyle?

A. No, but with the oyle of gladnesse, that is the graces and gifts of Gods spirit aboue his fellows. Psal. 45. 7. Ioh. 3. 34.

Q. Why is Christ called a King?

A. Because hee ruleth and gouerneth his Church, as King and head thereof. Ier. 23. 5. Exech. 34. Hosea 3. 5.

Q. How doth he gouerne his Church?

A. Outwardly by the scepter of his word and the eternall gouernment therein set downe, and inwardly by his spirit. Esay 11. 4. Psal. 2. 9. Rom. 12. 7. 1. Tim. 5. 17. Luk. 17. 21. Rom. 14. 17.

Q. Was

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Q. Was his kingdome earthly?

A. No, but altogether spirituall, for he saith, my kingdome is not of this world, Ioh. 18. 36.

Q. To what end is he king?

A. To deliuer vs from all our spirituall enemies, and to gouerne vs in true righteousnes. Psal. 72. 2. Hebr. 1. 8.

Q. What profit haue we by his being of a king?

A. Very much, for thereby we are made kings in him, we are enriched with spirituall graces, and made free citizens with the Saints, and of the household of God: Apoc. 1. 6. Ephes. 4. 8. Ephes. 2. 19.

Q. Was he also a Priest?

A. Yea.

Q. After what order?

A. After the order of Melchisedech. Heb. 7. 17.

Q. What was that?

A. Such as wherein nothing was carnall, as in the Priest-hood of Levi: but all things heavenly, and spirituall: Heb. 7. 16.

Q. What manner of sacrifice did he offer?

A. Not the blood of Bulles and Goates, but

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in his owne blood: Hebr. 9. 12.

Q. How did hee offer himselfe and his
own blood?

A. Through the eternall spirit, that is,
his God-head; for otherwise hee could not
have obtained eternall redemption for vs.
Hebr. 9. 4.

Q. Can none offer his bodie and blood,
but himselfe?

A. None truly: for the Scripture useth
these phrases very much, He offered himselfe,
he gave himselfe: Heb. 1. 3. 1. Tim. 2. 6. Heb.
9. 26.

Q. Is his sacrifice once offered, suf-
ficient for all, yesterday, to day, and for
ever?

A. Yea undoubtedly, for the Scriptures
use this word once, very often: and again,
With one sacrifice hath he consecrated for
ever them that are sanctified: Heb. 2. 6. Heb.
7. 27. Hebr. 10. 4.

Q. May it not be repeated?

A. In no wise, for that is blasphemie:
it accuseth Christ his death of imperfecti-
on: it inrocheth upon his right; it spoy-
leth him of his office. Hebr. 9. 26. Hebr. 10.
18.

Q. What

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Q. What is the reason hereof?

A. Because it is omnisufficient, and as the holy Ghost saith: after he had offered once sacrifice for sinnes, he sitteth for ever at the right hand of God. Hebr. 10. 12. Heb. 7. 25.

Q. What else?

A. Because the Priesthood of Christ is eternall: and as all the Leviticall Priests and Priesthood, and shadowish service of the Tabernacle, did aime and point at him: so all that is ended in him, together with al other Priests and Priesthood. Heb. 7. 24. Heb. 8. 5. Heb. 9. 8. 9. Heb. 7. 18. 12.

Q. To what end did this great Priest offer vp this great sacrifice?

A. To purge our consciences from dead workes, to serue the living God. Hebr. 6. 14.

Q. What profit haue we by this Priesthood and sacrifice of Christ?

A. Exceeding great: for thereby we are reconciled vnto God, haue free access to the throne of grace, and are made Priests in him. Rom. 5. 10. Rom. 5. 1. Pet. 2. 5.

Q. Let vs proceed, was hee also a Prophet?

A. Yes,

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A. Yea, even that great Prophet which Moses foretold of: Deuteronomie 18.15. Act. 3.22.

Q. Why is he said to be a Prophet?

A. Because he hath fully declared unto us the will of his Father. Ioh. 1.18. Ioh. 15.15.

Q. Wherein did the office of the Prophets consist in old time?

A. In foure things especially.

Q. Which be they?

A. First, in expounding the law. Hos. 6.6. Micha. 6.8.

Secondly, in preaching the covenant of grace. Iere. 31.31. Nahum. 1.15.

Thirdly, in denouncing Gods wrath against the rebellious people. Malac. 4.1. Zeph. 3.4

Fourthly, in foretelling things to come. Esai 7.8. Zach. 14.4.20.

Q. Hath Christ answered to all these?

A. Yea.

Q. Shew where.

He hath expounded the law most sincerely. Math. 5.28.

He hath preached the covenant of grace. Math. 11.28.

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Hee hath threatned the iudgements a-
gainst the wicked. Math. 23. 33.

Hee hath foretolde of things to come.
Math. 24. 2. 29.

Q. Let vs goe forward : why is Christ
said to be a Lord?

A. Because he hath dominion ouer men
and Angels. Eph. 1. 21. Phil. 2. 9.

Q. Doe you beleue that Christ was
conceiued by the holy Ghost?

A. Yea most constantly.

Q. What prooffe haue you for it?

A. The first of Luke, where it is writ-
ten, that the holy Ghost should come vpon
the Virgin Mary, & the power of the most
high should ouershadow her, and so she
should conceiue and beare a child.

Q. Was it of necessitie that hee should
be conceiued by the holy Ghost?

A. Yea, for if hee had been conceiued
after the common course of nature, then
he should haue been conceiued & borne in
sinne, because the seede of man was who-
ly defiled in Adam. Psal. 51. 5. Ioh. 3. 6.

Q. And what then?

A. Then hee could not haue saved vs
being himselfe sinfull, for hee should haue
needed

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needed a Saviour for himselfe. Heb. 7. 26.

Q. What other reason haue you to shew that Christ must needs bee without sinne?

A. Because other wise the most glorious Godhead could not be coupled with sinfull flesh to make one person. Col. 1. 19. Col. 2. 9.

Q. Was this perfect holinesse of Christ shadowed in the law?

A. Yea by the Paschall lambe, which therefore must be without blemish, by the Pascheoner Bread, which might not bee touched with any leaven, and by all the sacrifices, which must bee of cleane and sound beasts. Exod. 12. 5. 15. Leuit. 4. 28. Mal. 1. 8.

Q. What good haue we by this?

A. Whereby we are assured, that our Mediatour is perfectly able to saue all those which come vnto him. And againe, that the same spirit which sanctified the conception of the Virgin, is able also to sanctifie our mortall bodies. Heb. 7. 25.

Q. Tell me further, doe you beleeeue that Christ was borne of the Virgin Mary?

A. I bee.

B 2

Q. What

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Q. What reason is there that he should be borne of a Virgin?

A. This, that the Scriptures did so foretell. Esa. 7. 14.

Q. Are you perswaded that he took very flesh of the Virgin?

A. Yea, for the Scripture saith he was made flesh, and that his body was of flesh. Ioh. 1. 14. Col. 1. 22.

Q. Some haue held that his bodie was of the aire: others that it was an imaginarie bodie, and some againe that he took no flesh of the Virgin, but passed thorough her as water thorough a conduit pipe.

A. True, but the holy Ghost saith, he was made of the seede of Dauid, & he was made of a woman. Rom. 1. 3. Gal. 4. 4.

Q. Then you are perswaded that he had the very powers of a humane bodie, the actions, and the senses.

A. I am so.

Q. And are you likewise perswaded that he had the infirmities of the same, as wearinesse, hunger, thirst, &c.

A. Yea also, for the scriptures saith it. Ioh. 4. 6. Math. 4. 2. Ioh. 19. 28.

Q. Doe you also beleue that he had a
very

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very humane soule, with the powers thereof, as will, reason, affections?

A. I doe so beleue.

Q. And are you perswaded that he had the infirmities of a humane soule?

A. Yea, for it is written, He increased in wisdom: and againe, Not my will, but thy will be done: Luk. 2. 52. Math. 26. 39.

Q. Well, I see that you are strongly perswaded of the manhood of Christ, are you not likewise also perswaded of his Godhead?

A. Yea altogether as much, for the word was God. Ioh. 1. 1.

Q. Was he then both God and man?

A. He was both. Zach. 13. 7.

Q. Was hee then two Christs, or two persons?

A. No, but the two natures of God and man were knit together in one person Christ. Esa. 7. 14.

Q. Shew this more plainly.

A. Euen as the soule & bodie of man, although they bee of diuers natures, yet make but one person: so the nature of God, and of a man, although they bee diuers, make but one Christ.

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Q. Was then the Godhead turned in-
to the manhood, or the manhood into the
Godhead?

A. Neither, but both did retain their
several properties without any confusion.

Q. Whether was he our Mediatour as
he was man, or as he was God?

A. Neither as he was man alone, nor
as hee was God alone, but as hee was
Christ, that is, both God and man. 1. Ti-
moth. 2. 5.

Q. Was it then necessarie that he should
be both God and man?

A. Yea altogether.

Q. Why was it necessarie that he should
be God?

A. Because otherwise he had not been
able to saue vs. Heb. 7. 25. 26.

Q. Why was it necessarie that he should
be man?

A. Because it was the will of God,
that that which was lost in the nature of
man, should be recovered in the nature of
man. Gen. 3. 15. Heb. 2. 16.

Q. What other reason haue you?

A. Because otherwise we could haue
no access to the Father. Ioh. 14. 6.

Q. Well,

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Q. Well, let vs goe on: what was *Pontius Pilate*?

A. An heathen Iudge, the Gouernour of Iudea.

Q. Why is there mention made of him?

A. To shew that the Iewes were now subiect to a foraine power, according to old Iacobs prophesie. Gen. 49. 10.

Q. Did *Pilate* giue sentence of condemnation against Christ?

A. Yea, as it appeareth, Luk. 23. 24.

Q. But he seemed often to cleere him, and to pronounce him innocent, as when he washed his hands before the multitude, saying; I am innocent of the blood of this iust man, looke you to it. Math. 27. 24.

A. True, but therein he plaid the hypocrite. But in very soone, it was the providence of the Father, to auouch the innocencie of his sonne, that he should iustifie him which did condemne him.

Q. Was the sentence of *Pilate* ratified by God?

A. Yea, and the outward condemnation of Christ before Pontius Pilate, was a patterne of his condemnation before his Father with all our sins vpon him. Act. 4. 28.

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Q. What did Christ suffer vnder *Pontius Pilate*?

A. The curse of God, the wrath of his Father, al torments due vnto our sinnes. 1.Pet.2.24.Gal.3.13.Esa.53.5.

Q. If he suffered all torments due vnto our sinnes, then hee suffered eternall condemnation.

A. What of that?

Q. Why was hee not then finally condemned for euer?

A. Because he was God: and therefore could not bee overcome of death, nor the diuell. Heb.2.14. 1.Cor.15.55.

Q. Why was Christ content thus to bee condemned before *Pontius Pilate* as an open malefactor?

A. That he might cleere vs before y^e iudgment seat of his father. 2.Cor.5.2.Esa.53.8

Q. Did our Lord Iesus suffer willinglie that which he suffered?

A. Yea: for he saith, I lay down my life of my selfe, that I might take it againe. Ioh.10.17.

Q. What doth the word *crucifie* signifie?

A. A nailing to the crosse, because Christ was fastened with nailes throught the hands

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hands and féete, to croſſe a pièce of wood.

Q. Was that a more ſhamefull kinde of death than any other?

A. Yea, amongſt the Iewes it was counted moſt odious, and reproachfull. Deut. 21. 23. Phil. 2. 8.

Q. What doe you belecue touching this, that he was dead?

A. I doe beleue that he was wzacked and tormented vnto death, and vntill the holl of his heart burſt, and he gaue vp the Ghoſt. Ioh. 19. 30.

Q. What did follow Chriſts giuing vp the Ghoſt?

A. Very fearefull things, for the baile of the temple rent, the earth did quake, the ſtones did cleaue, the graues did open, the bodieſ of the ſaints did ariſe, and appeare to many. Matth. 27. 51.

Q. And what more?

A. The Centurion and others were conſtrained to confeſſe him to bee a iuſt man and the Sonne of God. Luke 23. 47. Matth. 27. 54.

Q. Doe you beleue, that Chriſt was laid in a graue, and buried?

A. Yea: for the ſcripture ſaith, he was
laid

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laid in a new sepulchre, wherein neuer
was man laid before. Ioh. 19. 41.

Q. By whom was he buried?

A. By two worthy persons, Nicodemus & Ioseph of Arimathea. Ioh. 19. 38. 39.

Q. Why was he buried?

A. For the greater certaintie of the
matter: for otherwise they might haue
said after his resurrection, that his bodie
was neuer laid in the grave.

Q. What is the meaning of this, that he
descended into hell?

A. That hee suffered, not onely in his
bodie, but alio in his soule, all punishments
due to our soules. Esay 53. 10. 11. Mark. 14.
33. 34.

Q. Where did he suffer these torments?

A. Upon the Crosse: for the scripture
saith, all was dispatched and done vpon
the Crosse. Col. 2. 14. 15. Col. 1. 20.

Q. When did he suffer these horrors of
death and condemnation?

A. Before his death in the Garden
Gethsemane. Math. 26. 36.

Q. What signes were there of his suffering,
condemnation, and the very hellish
torments of his soule?

A. His

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A. His strong cries, and teares vnto his father, his sweating as it were drops of blood, his praying that if it were possible the cuppe might passe. Heb. 5. 7. Luke 22. 44. Matth. 26. 36.

Q. Was it not for feare of bodily death that our Lord Iesus did thus crie out?

A. No, for it were against all reason to thinke that the Sonne of God could be so shaken with any feare of naturall death.

Q. What was it then?

A. Surely (as hath beene said before) it was the intollerable wrath of his Father, and the unspeakeable torments of condemnation due to our sinnes, which caused him, which had all fulnes and perfection of faith, to crie out as a man condemned and forsaken.

Q. You said euen now that he suffered all vpon the Crosse, did hee then suffer nothing after his death?

A. Nothing truly.

Q. How proue you that?

A. Because hee said before he gave vp the Ghost that all was finished; meaning the worke of our redemption, and to what
end

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end then should hee suffer any more. Iohn
19.30.

Q. Did not his soule goe downe to the
place of the damned?

A. No, for his soule went to Paradise,
but Paradise is not the place of the dam-
ned, therefore his soule came not there.
Luk. 23.43.

Q. Yea, but this worde of *descending*
doth seeme to import that he went downe
some whither after his death.

A. The word of *descending* doth not
imply any mutation of place in bodie, or
soule, but of state and condition. Ioh. 3.13.

Q. It may be further obiected, that this
word *hell*, doth note the place of the dam-
ned; therefore Christs soule was in hell.

A. The word *hell*, doth not alwaies in
the scripture note the place of the damned,
but sometimes the graue, and sometimes
extremitie of afflictions. Gen. 42.37. Psal.
6.5. Psal. 86.13. Iohn 2.2.

Q. Well, but *S. Peter* saith, that Christ in
his spirit, went and preached to the spirits
that are in prison, therefore Christs soule
was in hell among the damned. 1. Pet. 3.19.

A. Saint Peter in that place doth not
meane

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meane by the word spirit, his humane soule but his Godhead.

Q. What reason can you alleage for that?

A. This: Christ went & preached in the same spirit, wherein he was raised vp from the dead: but hee was not raised vp from the dead by y^e power of his humane soule, but by the power of his Godhead, therfore he went and preached, not in his humane soule, but in the power of his Godhead.

Q. How prooue you that hee went and preached to the spirits in prison, in the same spirit wherein he was raised vp?

A. The very text saith that he was put to death as concerning the flesh, but was quickned or raised vp in the spirit, by the which spirit hee went and preached, &c. 1. Peter 3. 19.

Q. I pray you then tell me, what is the meaning of S. Peter in that place?

A. Saint Peters meaning is this, that Christ by his power of his Godhead, and diuine spirit of Noah, and not in his owne humane flesh, did preach to the old world, who would neither heare nor obey the warning of Noah, and therfore are now in hell fire because of their disobedience.

Q. You

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Q. You say well: but I have not yet done. For it is written in the 16. Psalme, *Thou wilt not leave my soule in hell, &c.* Therefore Christs soule was in hell.

A. The holy Ghost himselfe by y^e mouth of his Apostles Peter and Paul, both expound that place, as a prophete of the resurrection of Christ. Acts. 2. 31. Act. 13. 37

Q. How then must the words bee interpreted?

A. Thus, thou wilt not leave my soule, that is, my dead bodie in hel, that is, in the grave, for so it should be translated.

Q. Where do you read in the scriptures that the word *soule*, is put for a dead bodie?

A. In the second of Leviticus, and verie often in y^e scriptures, it is put for the bodie & the whole person. Iosua. 10. 30. 2. Pe. 3. 23

Q. Some hold that Christ went downe after his death to *Limbus Patrum* (that is as they say the brim of hell) to fetch our fathers from thence, and I pray you what say you to that?

A. I say they erre, not knowing the scriptures.

Q. Why?

A. For there is no such place, neither were

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were our forefathers ever in any such place, and therefore how could Christ fetch them out, where they neuer were?

Q. How prooue you that our forefathers were neuer in any such place?

A. Because they were saued by the promised seed, as we are. Ioh. 8. 56. Heb. 9. 15.

Q. How could they be saued by Christ, before he suffered?

A. Because the sauing power of his death was from the beginning. Heb. 13. 8. 1. Pet. 1. 20. Apoc. 13. 8.

A. Now tell me one thing further, whether did Christ suffer these foresaid tormētis in his Godhead, or in his manhood?

A. In his manhood: for his Godhead could not suffer, but did as it were hide it selfe in the time of his suffering. Phil. 2. 7.

Q. How then was he our mediator according to both natures?

A. Yes very well notwithstanding, for he was God, not to suffer, but to overcome by suffering: which was a part of his mediation.

Q. What profit haue we by the death, and sufferings of Christ?

A. Exceeding much.

Q. Shew

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Q. Shew wherein.

A. First, thereby our sinnes are forgiven. 1. Iohn. 1. 7.

Secondly, hee hath set all at peace in heauen and earth. Col. 1. 20.

Thirdly, he hath taken away the sting of death. 1. Cor. 15. 55.

Lastly, he maketh sinne die in our mortal bodies. Rom. 6. 4.

Q. Now that you haue shewed me the sufferings of Christ: and the profit we haue by them: tell me further what became of him after he was dead and buried?

A. He rose againe the third day.

Q. Are you perswaded that hee did rise againe?

A. Yea, according to the scriptures.

Q. What scripture haue you for that?

A. The 15. chapter of the first epistle to the Cor. where it is written, that Christ rose againe according to the scriptures.

Q. Was he seene after his resurrection?

A. Yea.

Q. Of whom?

A. Of Cephas, of James, of Paul, of Marie, of the two disciples, of the twelve, of all the Apostles: of more then five hundred

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died byethzen at once. 1. Cor. 15. 5. Ioh. 20.
18. Luke. 24. 34.

Q. How could hee possible rise againe,
seeing the sepulchre was watched, and the
stone sealed? Mat. 27. 66.

A. Because he was God. Rom. 1. 5.

Q. What learne you out of this?

A. That neither death, bell, the graue,
nor corruption, could seaze vpon him.

Q. What more?

A. That hee hath fully satisfied for all
our sinnes: for if there had beene but one
sinne vnpaid for, it would haue held him
downe still in the graue. 1. Cor. 15. 17.

Q. What profit haue wee by the resur-
rection of Christ?

A. First, therby we are iustified. Ro. 4. 25.

Secondlie, we are assured that our bo-
dies shall rise againe. Rom. 8. 11.

Thirdlie, thereby wee are raised vp to
newnesse of life. Rom. 6. 4.

Q. What followed his resurrection?

A. His ascension into Heauen.

Q. Did he ascend into Heauen immedi-
ately after his resurrection?

A. No, he stayed fortye daies vpon the
earth. Act. 1. 3.

C

Q. What

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Q. What did he those forrie daies?

A. Hee presented himselfe aliuie to his disciples, he had conference with them, hee instructed them, hee armed and prepared them against the time of triall. Act. 1. 2. 3.

Q. How was he taken vp?

A. In a Cloud, after a visible manner, in his humaine bodie, his disciples looking stedfastly after him. Acts 1. 9. 10.

Q. Was it necessarie that our Lord Iesus should thus ascend into heauen?

A. It was verie meete and necessarie, that after all his sorowes and sufferings, he should possesse his chaire of state.

Q. Had it not been better that he had tarried still with vs vpon the earth?

A. No: for that would destroy our faith, our spiritual loue, and all our hope. 2. Cor. 5. 16. Heb. 11. 1. 2. Cor. 5. 7. 1. Pet. 1. 8.

Q. Is Christ so ascended, that hee is no more with vs vpon the earth?

A. No: for although he be absent from vs, as touching his bodily presence: yet is hee with vs in the power of his spirit. Mat. 28. 20.

What profit haue we by the ascension of Christ?

A. First

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A. First, thereby he hath let open the gates of heauen, & made an open entrance to all that will come in. Ep. 2. 13. He. 10. 10.

Secondly hee maketh continuall intercession for vs. Heb. 7. 25.

Thirdly, he being ascended, will draw all vs his members vnto him. Ioh. 12. 32.

Fourthly, because our head is aboue the water: therefore although wee may bee soundred, yet can we not be stifled. 2. Cor. 4. 8. 9. 2. Cor. 6. 9.

Q. What is ment by this, *sitting at the right hand of his Father*?

A. That hee is exalted farre aboue the Angels, and all creatures whatsoever. Ephes. 1. 20. Phil. 2. 9. Marke 16. 18.

Q. Hath God a right hand of flesh and blood like a man?

A. No: for God is like no creature. Esa. 40. 18. Act. 17. 29.

Q. How then?

A. It is a borrowed speech taken from kings, who are accustomed to set them on their right hand whom they will highlie aduance. 1. Reg. 2. 19. Psalm. 45. 9.

Q. But the scripture speaketh of Gods head, eies, nose, mouth, hands, and feete:

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as he were a man?

A. That is for the weaknes of our understanding, and not because he hath any such members indeed.

Q. Shew this more fullie.

A. Wee cannot understand heauenlie things in their proper nature and being, but as they are made plaine vnto vs by earthly similitudes.

Q. What may we learne out of this so high exaltation of our Lord Iesus?

A. That as he is able to vanquish al his enemies, so also he is able to help his friends.

Q. How long shall Christ sit at the right hand of his father?

A. Until the consummation of al things.
Act. 3. 21.

Q. Will he then come againe in the end of the world?

A. Yea, and that in visible sort, as he ascended. Acts 1. 11. 2. Thess. 1. 7.

Q. Will he come poorely and basely as in his first comming?

A. No, but after a most glorious, wonderful and dreadfull manner.

Q. How is that?

A. In the clouds of heauen with a shout,
with

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with the voice of the Archangel, with the sound of the last trumpet: in flaming fire, with ten thousand thousands of Angels.

1. Theſ. 4. 16. 2. Theſ. 7. 10.

Q. When ſhall he come?

A. Of that day and houre knoweth no man, but the ſcripture ſaith it is at hand.
Mat. 24. 36. Heb. 10. 37. Apoc. 22. 20.

Q. Wil he giue no warning of his coming?

A. He wil come very ſodainlie as a thiefe in the night, and as the trauaile of a woman. 2. Pet. 3. 10. 1. Theſ. 5. 3. Luk. 21. 25.

Q. What will he do when he cometh?

A. He will iudge both the quick & dead.

Q. What is ment by the quick & the dead?

A. All that euer haue bin, are, & ſhal be to the end of y^e world, as wel thoſe y^e are dead & rotten in the earth, as thoſe which ſhal be found aliue at his coming. Apoc. 20. 12.

Q. Shall not the rich, mightie, and great potentates of the earth bee diſpenſed with, and exempted from this iudgement?

A. No, but al muſt make their personal appearance. 2. Cor. 5. 10.

Q. How ſhall we be iudged?

A. By the word of God: the books of our conſciences ſhall bee opened, & euery man

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shall receiue according to his woꝝkes. Ioh.
12.48. Dan. 7.10. Apoc. 22.12.2. Cor. 5.10.

Q. Wil not learning, wit, policy, speech,
friendship, flattery, riches, strength, beauty,
gold nor siluer helpe in that day?

A. All these will auaile nothing: for he
will iudge the world with rightesufnes,
and the people with equitie. Psal. 96. 13.

Q. What learne wee out of this, that
Christ shall be our Iudge?

A. First, wee learne to our comfort,
that hee shall bee our iudge, which is our
mediatoꝝ.

Secondlie, that in the meane time we
liue an holy and godly life, in feare and
trembling, as those which looke for that
great day of appearing. 2. Peter. 3.11. Tit.
2.13.

Q. Now that you haue shewed me your
faith in the Sonne: it remaineth that you
tell me also, what you belecue concerning
the holy Ghost?

A. I beleue the holy Ghost to be God,
coequall, coeternall, and coessentiall with
the Father and the Sonne.

Q. Where doe you find in the scriptures
that the holy Ghost is God?

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A. In the first of the Acts hee is called God: and many other places doe ascribe vnto him those things which belong vnto none but God. 1. Cor. 2. 10. 1. Cor. 12. 11. Act. 13. 2. Math. 12. 31.

Q. Why is the holy Ghost distinguished from the Father and the Sonne, by this adiunct holy, and why is he thus called?

A. Not in respect of himselfe, whose Godhead is no more holy than the father and the sonne: but in respect of his operation and worke, which he worketh in vs.

Q. Which be the speciall works of the holy Ghost in the hearts of the elect, whereby he maketh them holie?

A. He worketh in them all holie and heauenly affections. Ephes. 4. 18.

He sealeth the benefits of Christs death to their soules. Ephes. 4. 30.

He openeth their hearts to beleue the Gospell. Act. 16. 14.

Hee certifieth them of their election. Rom. 8. 16.

He leadeth them into all truth. Ioh. 16. 13.

He teacheth them to pray. Rom. 8. 16.

A. Let vs now come to the second part of the Creede which concerneth the

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Church : and first tell me what is it which
ye call the Church?

A. The whole compante of those which
God hath appointed vnto saluation.

Q. What doth this word *Catholique* signifie?

A. *Uniuersall*, or that which goeth
through the whole.

Q. Why is the Church so called?

A. Because it containeth all the godlie
that euer were, are, or shall bee, of what
place, language, or condition soeuer.

Q. Is the Church alwaies visible?

A. No: The Church is sometimes hid,
as the *Moone* vnder a cloud, as it was in
the daies of Elias. 1. Reg. 19. 13. Apoc. 12. 6.

Q. Doth it not follow then that there is
no Church at all?

A. No more, then if a man should con-
clude there is no *Moone* in the heauens,
because sometimes there is none seene.

Q. Wherefore doe you call it the holie
Church?

A. Because all the members thereof
are holie.

Q. Can none of the wicked, and vnholie,
be of the Church?

A. No: for he that hath not the spirit of
Christ

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Christ is none of his. Romans 8.9.

Q. Many perswade themselves to bee of the Church, who notwithstanding mocke at holinesse.

A. Such doe plainly shew that they beleeue not the holy but the unholy Church.

Q. Shall none be saued but those which be of the Church?

A. No verely: for as the vine branch cannot liue except it abide in the vine: no more can we except wee abide in Christ, and be of his Church. Iohn. 15.4.

Q. What other reason haue you to prooue this by?

A. Because none haue any interest in the benefits of Christs death, but onely the Church. Ephe. 5.25.

Q. Are all that are in the Church, of the Church?

A. No: for there be many hypocrites in the Church, which bee not of the Church. Matth. 10.36. Act. 20.30.

Q. Let vs proceede, what is ment by the *Communion of Saints*?

A. The holy fellowship of the faithfull.

Q. What doth this worde *Communion* signifie?

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signifie?

A. A knitting together in one.

Q. How are the faithfull knit together in one?

A. In two respects.

Q. Which be they?

A. First, in respect of Christ their head: Secondly, in respect one of another. Rom: 12.5. Ephes. 4. 16.

Q. Doe you beleue that the faithfull are so linked together, that they are of one minde, of one heart, and of one soule?

A. Yea, for so saith the Scriptures. Act. 4. 32. Ephes. 5. 6.

Q. What is the reason hereof?

A. Because they are all ledde with one spirit, they are children of one Father, seruants to one maister, souldiers vnder one captaine. &c. Eph. 4. 4. 5. 6.

Q. It is much objected by prophane men, that there is no loue now a daies, there was neuer so little loue as now.

A. Amongst prophane Atheistes and worldlings, there was neuer any true loue nor euer will be; but amongst the people of God there hath alwaies been true loue and euer will be, Apoc. 14. 2.

Q. Is

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Q. Is there any loue betwixt the wicked and the godly?

A. No: for the one is an abhominatiō to the other, and what fellowship hath light with darkenesse: Prouerbes 29. 27. 2. Cor. 6. 14. Gen. 25. 22. Gal. 4. 29.

Q. Doe the godly hate the wicked as they are hated of them?

A. No: for the godly hate not the persons of the wicked, but their sins: but the wicked hate them with a deadly hatred. Act. 7. 16 Prouer. 29. 10. 2. Chro. 18. 7.

Q. Doe the godly loue one another whom they haue neuer seene?

A. Yea, and therefore it is put within the compasse of things which are to bee beleueed.

Q. Wherein doth this holy fellowship of the faithfull consist?

A. In this, that they haue all things common: Act. 2. 44.

Q. How vnderstand you that, haue none any propertie in their owne?

A. Yes, but amongst them things are common in vie, though not in possession. Acts 4. 32. Acts 5. 4.

Q. Expresse your meaning more plainelie

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ly in this point?

A. By meaning is that the faithfull hold themselves bound before God to imploy whatsoeuer gifts of body or minde the Lord hath indued them withall, to the mutuall benefit & comfort one of another.

Q. Is this a certaine token that wee are of God, when we loue his children, and are neerely knit vnto them in our hearts?

A. It is an infallible pzoofe that we are of God, when our hearts are knit vnto this holy cōmunion of saints. 1. Ioh. 3. 14.

Q. Is it not also true in the contrary, that they are not of God which hate his people and their holy societie?

A. Yes verely, for it is the spirit of satan that ennieth the spirit of God, in his elect.

Q. What is ment by Saints?

A. All the faithfull both in heauen & earth.

Q. Be there any Saints in the earth?

A. Yea, for David saith, all my delight is in the saints, that are on the earth. Psa. 16. 2.

Q. What say you vnto our mock-saints, which scornefully say; these men be Saints, they bee all of the spirit, they know their seate in heauen?

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A. I say they be scoffing Ishmaelites.

Q. Why, must we liue like Saints in this world?

A. Yea, or else we must burne like di-
els in bell fire after this world.

Q. But we cannot liue as Christ did.

A. True: but yet wee must endeuour
to be holy as hee is holte. Matth. 5. 48. 1.
Pet. 1. 15.

Q. Let vs come to the next Article: Doe
you belecue the forgiuenesse of finnes?

A. Yea vndoubtedly.

Q. By whom haue wee forgiuenesse of
our finnes?

A. Onely by Christ.

Q. Is there no other name in heauen nor
earth, whereby we may purchase remission
of finnes?

A. None at all. Act. 4. 12.

Q. Are wee not able to satisfie for our
sinne?

A. No: none is able. Luke 17. 10.

Q. But is not satisfying flat contrarie to
our faith in the free forgiuenesse of our sins?

A. Yes altogether.

Q. Shall all men haue forgiuenesse of
their finnes by Christ?

A. No:

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A. No: but those onely which are of the Church, and therefore this article is appointed to the former.

Q. May a Christian be fully perswaded of the forgiveness of his finnes in this life?

A. Yea, or els he doth not beleue: for faith carrieth home a perswasion into the soule. Col. 2.2.

Q. Then belike a Christian may be assured of his saluation in this life.

A. What else? hee that knoweth not in this life that he shall be saued, shall neuer be saued after this life. 1. Iohn. 3.2.

Q. Nay, but wee must thinke well: and hope well in Gods mercy: but wee cannot be assured till we be in Heaven.

A. I say againe, that faith is no thinkeing, nor vaine hoping; but a full perswasion. Heb. 11.1.

Q. Shew this more plainly.

A. There is nothing letteth vs from saluation but our finnes: now then if we beleue that our finnes are forgiven, what is there that should hinder vs, why wee should not be perswaded?

Q. What do you beleue concerning the resurrection of the bodie?

A. That

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A. That as verely as Christ our head
is risen from death, so shall our bodies
gloriously rise againe in the ende of the
world. Rom. 8. 11.

Q. How is it possible that the bodies
of such as died many hundred yeares agoe,
and are consumed to nothing, should euer
rise againe?

A. There is nothing impossible with
God: it is as easie for him to raise the dead
bodies out of the dust, as it was to create
all things of nothing.

Q. Shall these same bodies of ours a-
rise againe?

A. Yea, the same in substance: but
chaunged in qualities, for this corrupti-
ble must put on incorruption. 1. Cor. 15.
52. Phil. 2. 21.

Q. Doe yee then beleeve that euery one
shall stand vp with the same bones and flesh
which he liued in heere, or shall God giue
new bodies?

A. It shall be the very same flesh, and
the same bones, other wise how should wee
be said to rise againe? Iob 19. 27.

Q. What is the reason hereof?

A. Because it doth not stand with Gods
iustice

justice to make new bodies: will
have one good, or euill, either to re-
ward, or to punish them.

Q. What do you conclude then?

A. That the very same flesh which has
sinned, shall be cast into hell: and the
flesh which hath glorified God in this
shall be glorified of him for euer.

Q. What shall then follow after this
surrection?

A. Our bodies and soules being
gloriously ioyned again together: we
raigne for euer with our Christ in the
speakeable topes of Heauen.

Q. What learne we out of this?

A. First, to long after it as our
Secondly, to studie to please God
in the meane while.

Thirdly, with patience and courage
go through scith, with all afflictions
troubles, which are incident to the pro-
mises of the Gospell; knowing in our selues
that there is an infinite recom-
pence of rewards laid up
for vs in heauen.

FINIS.

